

# The Glory of the World

Or,

**Table Of Paradise;  
A True Account Of The Ancient Science Which Adam Learned  
From God Himself; Which Noah, Abraham, And Solomon  
Held As One Of The Greatest Gifts Of God; Which  
Also All Sages, At All Times, Preferred To The  
Wealth Of The Whole World, Regarded As  
The Chief Treasure Of The Whole  
World, And Bequeathed Only To  
Good Men;  
Namely  
The Science Of The Philosopher's Stone.**

2 PET. iii., 5:

"For this they willingly, through their wickedness, are ignorant or, that through the Word of God the heavens were of old, and the earth standing out of the water, and in the water."

## **The Glory Of The World, Or, Table Of Paradise:**

A most precious book, containing art, the like of which is not to be found upon earth; shewing the truth concerning the true Philosophy, and the most noble medicine, and priceless Tincture, together with divers other valuable Arts, and the instruments required for them.

Now, in the name of God, the Almighty Creator and Preserver of this World, I venture to shew forth the hidden mysteries of Nature, which God has planted there, and deigns to reveal to men, that they may see how marvellously things are created, and how wonderfully all classes of natural objects are brought forth: for a testimony to all believing Christian men, and for a comfort to all afflicted and troubled hearts -- seeing that all things created perish and are decomposed only to be renewed again, to be multiplied, animated, and perfected after their kind. For nothing that is created, or born, is at rests but daily undergoes increase or multiplication on the part of Nature, until it becomes that which is created and ordained to be the treasure of all mankind.

Therefore, beseech God to give you such wisdom and understanding as will enable you to understand this Art, and to bring it, by His blessing, to a good issue for His own glory, and the good of your neighbour.

If then you would obtain this knowledge at the hand of God, you must confess yourself a miserable sinner, and implore His blessing, which alone can enable you to receive His Gift worthily, and to bear in mind that He has bestowed it upon you out of pure mercy, and that any pride or presumptuous insolence on your part will most certainly entail its loss, in addition to His wrath, and eternal condemnation. You must resolve to begin this blessed and divine work in the name of God, for the service of all good Christians, and the building up of our faith; to be a good athlete in the war against unbelievers; to shun the company of wicked men; never to open your mouth against the righteous; but to bestow your bounty upon the needy in order that after this life you may receive the crown of eternal joy and beatitude. For this treasure, which is above all other earthly treasures, is granted to him alone who approves himself humble, honest, gentle, and faithful, as far as the weakness of human nature allows, and keeps the laws of God through God's bounty and blessing, and who is not likely to mistake the true nature of the gift, or to abuse it against his own eternal welfare. It is the gift of the Holy Spirit, the loving bounty of the great God, which comes down from the Father of light. He who masters this Art, must have asked and obtained wisdom of God, since he has not only gold,

silver, and all the riches of this world, but also perfect health, length of days, and, what is better still, the comfort to be derived from a reassuring type of the bitter passion and death of our Lord and Saviour Jesus Christ, His descent into hell, His glorious and most holy Resurrection on the third day, and His victory and triumph over sin, death, Devil, and hell -- a victory that must carry joy and comfort to all that have the breath of life.

Let me now shew you how wonderfully the human and divine natures of Jesus Christ were united and joined together in one Person. The soul and body of Christ and His divine nature were so inseparably joined together that they cannot be severed throughout all eternity. Nevertheless Christ had to die, and His soul had to be separated from His body, and once more joined to it on the third day, that His body might be glorified, and rendered as subtle as His soul and spirit. For He had received His body of the substance of the most Blessed Virgin Mary, and therefore it had to be perfected by temporary separation from His soul and Spirit. Nevertheless, His divinity remained united in one essence with the body and soul of Christ -- it was with the body in the tomb, and with His soul in Paradise.

The body of Christ had to be separated from its soul in order that it might receive the same power and glory. But now, Christ having been dead, and His soul having afterwards been reunited to His body, they are henceforth inseparably conjoined into one subtle essence. His divine omnipotence which He received from His Father, which governs all things in heaven and earth, and is equally perfect from all eternity, is now one Person with the Christ Jesus, who suffered, died, rose again, and ascended into heaven, in endless power, glory, majesty, might, and honour.

Therefore, O sinful man, render thanks to Almighty God for the grace and fatherly loving kindness shewn to you; and rest assured that you may obtain the glorification which was given to Christ. For Christ rose first that he might open up for you a way unto His heavenly Father. Like Him, you too must be crucified to this world by many hardships, tribulations, and anxieties. But that you may understand the glorification of the body, and its renewal to eternal life, you should diligently consider God's fatherly love and mercy towards fallen man. Bear in mind that all things that come down from Him are good and perfect gifts. Take care, therefore, lest you foully abuse the gifts bestowed upon you freely, without any merit of your own, to the destruction of your soul; rather let all your actions shew that you love and fear God, and then every labour to which you set your hand will prosper, and from beginning to end you will pursue the work successfully and joyously. Commit your care to God, trust His word, and keep His holy commandments: then God will be with you in all things, will bless your toil, and in His fatherly love forefend all loss and harm. Your art will then afford you true comfort, yield you all you need, refresh you amid all your hardships, supply you with the means of relieving the necessities of others, and constantly keep before your eyes a living type of your own glorious resurrection, and of that of all Christian believers -- whereby we must exchange this earthly and mortal life for endless joy and the glory of eternal and incorruptible beatitude.

Let me then tell you, who would be a true lover of this Art, that it was first delivered by God to Adam in Paradise. For it is a true revelation of many secrets and mysteries. It shews you the vanity of your body and of your life in this world; but it also solaces you with the hope of eternal salvation. It suggests to you the reflection that if God has infused such wonderful virtues into mere inanimate natural objects, surely we, who are so much better than they, must be reserved for some high and glorious destiny. I beseech you, therefore, to acquit yourself wisely in all that you do -- not to be in haste, -- but to reveal this mystery to no mortal man, unless he be a lover of this Art and of a godly, sincere, and merciful temper. Such was the practice of the ancient Sages to whom this wisdom was revealed by the inspiration of the Holy Spirit. You must also confess that this Art is real, for the sake of those who will not believe that Jesus Christ proceeded from His Almighty Heavenly Father, and was also born of a pure virgin. Moreover, you must ask God to enlighten you by the gift of His Holy Spirit, to sharpen your understanding, to open your eyes, and to grant you a profound insight into that unfathomable wisdom which lies hid in our Art, and which no Sage has ever been able to express in his writings. For there are many secrets in Nature which it is impossible for our unaided human reason to apprehend. If you follow my directions and suffer yourself to be guided by the grace of God, then the work which you undertake for the glory of God, and for the good of your neighbour, will have a joyful issue. Feed the hungry; give drink to the thirsty; clothe the naked; comfort the afflicted; visit the sick and the prisoners: and you shall have what you desire.

Robert Valens Rugl.

"A spirit is within, which by deliberate skill"  
"you must separate from the body. Simply"  
"disjoin the material part from the vapour. You "  
"should then add the cold water of the spring."  
"With this you should unweariedly sprinkle both."  
"You will then have the true Elixir of all this "  
"Art."

## **Exhortation and Information**

to all the lovers of this Art, in which they can see, as in a mirror, all the fundamental and essential requirements thereof; whether it is possible or not to arrive at the true Art, and concerning the same.

I would warn all and sundry, but especially you, my beloved disciples, in clear and impressive language, to be on your guard against all fantastical teaching, and to listen to the truthful information which I shall now proceed to give you.

In the first place, you must give a wide berth to the false Alchemy of the vulgar herd. I have experienced this so much that I am loath to recommend any to undertake the work, since this Art is so well hidden that no mortal on earth can discover it unless Sol and Luna meet. If you give diligent heed to my warning you may attain to a knowledge thereof, but if you do not, you will never approach any nearer to it. Know also that there is only one thing in the whole world that enters into the composition of the Stone, and that, therefore, all coagulation, and admixture, of different ingredients, would shew you to be on a wrong scent altogether. If you could perform all the different operations of our art, yet all your dissolving, coagulating, decomposing, distilling, augmenting, albefying, &c., would be useless, without a true knowledge of our Matter. For our Art is good and precious, nor can any one become a partaker of it, unless it be revealed to him by God, or unless he be taught by a skilled Master. It is a treasure such as the whole world cannot buy. Do not, therefore, my sons, spend your toil until you know what that is on which you are to operate. For even if you knew the right Matter, your information would be useless to you without a knowledge of the method of preparing it. The Stone in its final and effective form is not to be found anywhere in the whole world, either in the heavens above, or in the earth beneath; nor in any metal, nor in anything that grows, nor yet even in gold or silver. It must be prepared, i.e., developed, into its final form; yet for all that, it cannot, strictly speaking, be made better than God created it, nor can the Tincture be prepared out of it: the ' Tincture ' must be added to it, and therefore has nothing to do with our main object, since it is a different thing altogether. If it were in any metal, we should surely have to look for it in the Sun or Moon; yet the Moon cannot contain it, or it would long since have become the Sun. Neither is it in mercury, or in any sulphur, or salt, or in herbs, or anything of that nature, as you shall see hereafter. Now we will conclude our exhortation, and proceed to describe the Art itself.

## **There follow some Methods of Recognising our Stone.**

### **I.**

Know that our Stone is one, and that it is justly called a Stone. For it is a Stone, and could bear no name so characteristic, as that of the Stone of the Sages. Yet it is not any one of our existing stones, but only derives its appellation from its similarity to them. For our Stone is so prepared as to be composed of the four elements. On this account it has been called by different names, and assumes different forms, although it is one thing, and its like is not found upon earth. It is a Stony, and not a stone in the sense of having the nature of any one stone; it is fire, yet it has not the appearance, or properties, of fire; it is air, yet neither has it the appearance, or properties, of air; it is water, but has no resemblance, or affinity, to the nature of water. It is earth, though it has not the nature, or appearance, of earth, seeing that it is a thing by itself.

## **Another way of Knowing our Precious Stone.**

### **II.**

An ancient philosopher says: Our Stone is called the sacred rock, and is divided, or signified, in four ways. Firstly, into earth;

secondly, into its accretion; thirdly, into fire; and fourthly, into the flame of fire. If any one knows the method of dissolving it, of extracting its salt, and of perfectly coagulating it, he is initiated in the mysteries of the Sages. Therefore if the salt turn white, and assume an oily appearance, then it tinges. There are three stages in our Art. Firstly, the transmutation of the whole thing into one salt; secondly, the rendering of three subtle bodies intangible; thirdly, the repetition of the whole solution of the whole thing. If you understand this, set your hand to the work. For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would be impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it. And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their own bent and inclination. In short, they are too wise to discern it, since it transcends the range of the human intellect, and must be humbly received at the hand of God.

### **Yet another Way of Knowing our Blessed Stone.**

The philosopher, Morienus, calls our Stone, water: and he had good reasons for the name. O water of bitter taste, that preservest the elements! O glorious nature, that overcomest Nature herself! O thou that resemblest Nature, which dissolvest her tractable nature, that exaltest Nature -- that art crowned with light, and preservest in thyself the four elements, out of which the quintessence is made! Thou art for the simple, seeing that thou art most simple in thy operation. Having conceived by a natural process, thou bringest forth vapour, and art a good mother. Thou needest no outward help; nature preserves nature, and is not separated from nature by the operation of nature. The thing is easy to find, the knowledge is easy, altogether familiar, yet it is as a miracle to many. Thy solution is great glory, and all thy lovers are named above. Thou art a great arcanum and to the many thou appearest impossible!

### **Explanation.**

Know, my son, that our Stone is such that it cannot adequately be described in writing. For it is a stone, and becomes water through evaporation; yet it is no stone, and it by a chemical process it receives. a watery form it is at first like any other liquid water, being a thin fluid; yet its nature is not like that of any other water upon earth. There is only one spring in all the world from which this water may be obtained. That spring is in Judaea, and is called, the Spring of the Saviour, or of beatitude. By the grace of God its situation was revealed to the Sages. It issues in a secret place, and its waters flow over all the world. It is familiar to all, yet none knows the principle, reason, or way to find the spring, or discover the way to Judaea. But whoever does not know the right spring will never attain to a knowledge of our Art. For this reason, that Sage might well exclaim, "O water of a harsh and bitter taste!" For, in truth, the spring is difficult to find; but he who knows it may reach it easily, without any expense, labour, or trouble. The water is, of its own nature, harsh and bitter, so that no one can partake of it; and, because it is of little use to the majority of mankind the Sage doth also exclaim, "O water, that art lightly esteemed by the vulgar, who do not perceive thy great virtues, in thee lie, as it were, hid the four elements. Thou hast power to dissolve, and conserve, and join nature, such as is possessed by no other thing upon earth." If you would know the properties and appearance of this Stone, know that its appearance is aqueous, and that the water is first changed into a stone, then the stone into water, and the water at length into the Medicine. If you know the Stone without the method of its preparation, your knowledge can be of no more use to you than if you knew the right method without being acquainted with the true Matter. Therefore our hearts are filled with gratitude to God for both kinds of knowledge.

### **Concerning the Treasure in the Tincture.**

For let me tell you that when you have the red [tincture] you have something that all the treasures of the world will not buy. For it transmutes all metals into true gold, and is therefore much better than the preparation of the Sun. As a medicine it excels all other gold; all diseases may be cured by drinking one drop of the tincture in a glass of wine; and it has power to work many other marvels which we cannot here mention at length. If you wish to prepare the tincture for the Moon, take five half-ounces

of the red tincture, and mix it well with five hundred half-ounces of the Moon, which have been subjected to the action of fire, then melt it, and the whole will be changed into the Tincture and the Medicine. Of this take half an ounce, and inject it into five hundred half-ounces of Venus or any other metal, and it will be transmuted into pure silver. Of the red tincture, which you have diligently prepared, take one part to a thousand parts of gold, and the whole will be changed into the red tincture. Of this, again, you may take one part to a thousand parts of Venus, or any other metal, and it will be changed into pure gold. For this purpose you need not buy any gold or silver. The first injection you can make with about a drachm of both; and then you can transmute with the tincture more and, more.

You should also know that in our Art we distinguish two things -- the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand. The substance is divided into two parts, as we shall explain further on. For instance, the Eagle is a "water," which being extracted is then a body dead and lifeless: if it is to be restored to life, the spirit must once more be joined to it, and that in a unique fashion, as we see that it devours gradually again the one eagle after the other. Then the body loses all its grossness, and becomes new and pure; nor can this body and soul ever die, seeing that they have entered into an eternal union, such as the union of our bodies and souls shall be at the last day.

### **Another Description of our Stone.**

The Enigma of the wise (the Stone) is the Salt and Root of the whole Art, and, as it were, its Key, without which no one is able either to lock or unlock its secret entrance. No man can understand this Art who does not know the Salt and its preparation, which takes place in a convenient spot that is both moist and warm; there the dissolution of its liquid must be accomplished, while its substance remains unimpaired. These are the words of Geber.

### **Explanation.**

Know that the Salt of which Geber speaks has none of the specific properties of salt, and yet is called a Salt, and *is* a Salt. It is black and fetid, and when chemically prepared, assumes the appearance of blood, and is at length rendered white, pure, and clear. It is a good and precious Salt which, by its own operation, is first impure and then pure. It dissolves and coagulates itself, or, as the Sage says, it locks and unlocks itself. No Salt has this property but the Salt of the Sages. Its chemical development it may undergo in a moist and convenient place, where its moisture (as the Sage says) may be dissolved in the Bath of Mary. He means that it must be warm enough for its water to be distilled, yet not warmer than the excrement of horses, which is not fresh.

### **Another Description of our Stone.**

Alexander the Great, King of Macedonia, in his "Philosophy" has the following words: Know that the Salt is fire and dryness. Fire coagulates, and its nature is hot, dry, and penetrating, even unto the inmost part. Its property is to become white even as the Sun and the Moon with the variations in the extremes of fire, to wit, of the natural fire, while the Sun restores redness and the Moon whiteness, and brings bodies to their spiritual condition at the same time that it removes their blackness and bad sulphur. With it bodies are calcined: it is the secret of the red and white tincture, the foundation and root of all things, and the best of all created things after the rational soul of man. For no Stone in the whole world has a greater efficacy, nor can any child of this earth find the Art without this Stone. Blessed be God in heaven, who hath created this Art in Salt for the transmutation of all things, seeing that it is the quintessence which is above all things, and in all things. God Most High has not only from Heaven blessed creatures in this fashion, but praise, excellence, power, and wisdom are to be recognised as existing in this Salt. He who can dissolve and coagulate it, is well acquainted with the arcana of this Art. Our Salt is found in a certain precious Salt, and in all things. On this account the ancient Sages called it the "common moon," because all men need it. If you would become rich, prepare this Salt till it is rendered sweet. No other salt is so permanent, or has such power to fix the "soul," and to resist fire. The Salt of the earth is the soul; it coagulates all things, is in the midst of the earth when the earth is destroyed;



nor is there anything on the earth like its tincture. It is called Rebis (Two-thing), is a Stone, Salt, one body, and, to the majority of mankind, a vile and a despised thing. Yet it purifies and restores bodies, represents the Key of our whole Art, and all things are summed up in it. Only its entering in is so subtle that few perceive it: yet if it enter a body, it tinges it and brings it to perfection. What then should you desire of God but this Salt and the ingression thereof?

If a man lived a hundred thousand years, he could never sufficiently marvel at the wonderful manner in which this noble treasure is obtained from ashes, and again reduced to ashes. In the ashes is Salt, and the more the ashes are burnt, the more ashes it affords; notice also, that that proceeds from fire, and returns to fire, which proceeds from [the] earth. All must confess that in the Salt there are two salts that kill mercury. This is a most profound saying. For sulphur, and the radical liquid, are generated in earth of a most subtle nature, and thus is prepared the Philosopher's Stone, which causes all things, even as the philosophers set forth, to arise out of one thing, and one nature, without the addition of any foreign substance. Our Matter is one of the commonest things upon earth, and contains within itself the four elements. It is, indeed, nothing short of marvellous that so many seek so ordinary a thing, and yet are unable to find it. We might put down many other characteristics of this Salt, but I prefer to leave the further elaboration of this subject to the reader, and to confine myself to a more detailed account of its fruits, entrance, and life, of the mode of opening the garden, and catching a glimpse of the glorious roses, of the way in which they multiply, and bear fruit a thousand-fold; also how you may cause the dead body to reappear, and to be raised again to immortal life, by the power of which it may be able to enter imperfect bodies, purify them, and bring them to perfection, and to a state of immutable permanence.

I now propose to speak of the Stone under three aspects, viz., as the vegetable, the animal, and the mineral Stone; and among these again, of the one which contains those four elements that impart life to all. Place this one substance in an airtight alembic, and treat it according to the precepts of our Art, which we shall set forth further on. Then the sowing in the field can take place, and you obtain the Mineral Stone, and the Green Lion that imbibes so much of its own spirit. Then life returns to its spirit through the alembic, and the dead body lies at the bottom of the vessel. In the latter there are still two elements which the fire cannot sever -- for sooner [than that] the ashes are burned in the fire itself, and the Salt thereby becomes stronger. The earth must be calcined until it turns white; then the earth is severed of its own accord, and is united to its own earth. For every thing strives to be joined to its like. Give it the cold and humid element to drink, and leave it standing eight days, that the two may be well mixed. You must see yourself what is best to be done after this: for I cannot give you any further information at present. Sun and Moon must have intercourse, like that of a man and woman: otherwise the object of our Art cannot be attained. All other teaching is false and erroneous. Think upon this Salt as the true foundation of our Art; for its worth outweighs all the treasures of this world. Itself is not developed into the tincture, but the tincture must be added to it. Nor is the substance of our Art found in any metal.

## **Another Description of the Matter and the Method By Senior.**

Natural things, according to this Sage, are those which have been generated and produced out of a natural substance by a natural method. Now in its first, or lunar, stage, our Stone is produced from a coagulated white earth, as the Sage says: Behold our Sun in our white earth, and that by which the union in our Art is effected; which is twice transmuted into water, and whose volatile exhalation, representing that which is most precious in our Substance, is the highest consolation of the human body. With this water the inward mercury of the metals must be extracted. Hence it follows that our Stone is obtained from the elements of two luminaries (gold and silver), being called our quicksilver and incombustible oil, the soul and light of bodies -- which alone can afford to dead and imperfect bodies eternal light and life. Therefore I pray and beseech you, my son, to crush quicksilver from our Substance with intelligence and great activity.

## **The Purging the "Earth" of Its Superfluous Earth.**

The aforesaid earth, or Matter, you must purify, or calcine, so as to extract its water and spirit. The latter you must enclose in a phial, and pour common aqua vita upon it till the substance is covered to the height of three or four fingers; then subject it to the action of fire for an hour, and diligently distil it by the bath. What remains you must again calcine, and extract with its water till you find nothing more in the "earth." The earth keep for the second stage of the process. The water you have extracted distil

over a gentle fire. Then you will find at the bottom of the distilling vessel a certain beautiful substance resembling a crystal stone, which is purged of all earthly grossness, and is called "our earth." This substance you must place in a glass (pumpkin-shaped) distilling vessel, and calcine until it becomes dry and white, and yet liquid withal. Then you have obtained the treasure of this world, which has virtue to purify and perfect all earthly things: it enters into all, it nourishes the fixed salt in all things by means of Mercury or the body.

### **Another Description of our Stone.**

Know, my sons, that the Stone out of which our Art is elaborated, never touches the earth after its generation. If it touch the earth, it is of no use for our purpose, although at its first birth it is generated by the Sun and Moon, and embodies certain earthy elements. It is generated in the earth, then broken, destroyed, and mortified. Out of it arises a vapour which is carried with the wind into the sea, and thence brought back again to the land, where it almost immediately disappears. It must be caught in the air, before it touches the ground; otherwise it evaporates. As soon as it is borne from the sea to the land, you must promptly seize it, and enclose it in your phial, then manipulate it in the manner described. You may know its coming by the wind, rain, and thunder, which accompany it; therefore it should not escape you. Though it is born anew every day, yet it existed from the beginning of the world. But as soon as it falls to the ground, it becomes useless for the purposes of our Art.

"From our earth wells forth a fertilizing fountain,"

"whence flow two precious stones. The first"

"straightway hastens to the rising of the Sun;"

"the other makes its way to the setting thereof."

"From them fly forth two Eagles, plunge into the"

"flames, and fall once more to the earth. Both"

"are furnished with feathers, and Sun and Moon,"

"being placed under their wings, are perfected."

Know also that two waters flow forth from this fountain; the one (which is the *spirit*) towards the rising Sun, and the other, *the body*, towards the setting Sun. The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all. Indeed it is the Stone which the builders of Solomon disallowed. but if it be prepared in the right way, it is a pearl without price, and, indeed, the earthly antitype of Christ, the heavenly Corner Stone. As Christ was despised and rejected in this world by the people of the Jews, and nevertheless was more precious than. heaven and earth; so it is with our Stone among earthly things: for the spring where it is found is called the fount of nature. For even as through Nature all growing things are generated by the heat of the Sun, so also through Nature is our Stone born after that it has been generated.

When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body in the manner described above, and your task will be accomplished. Know also that the water in which is our Stone, is composed in well balanced proportions of the four elements. In the chemical process you will learn to distinguish earth, oil, and water, or body, spirit, and soul: the earth is at the bottom of the glass vessel, the oil, or soul, is with the earth, and the water is the spirit which is distilled from it. In the same way you will come upon two colours, namely, white and red, representing the Moon and the Sun. The oil is the fire, or the Sun, the water is air, or the Moon; and Sun and Moon are silver and gold which must enter into union. But enough, what I have said in this Epistle ought to enable you to find the Stone, and if herein you fail to discover it, rest assured that it will never become known to you. Be thou, therefore, a lover of the Art, and commended unto God the Almighty even unto all eternity. Written in the year 1526 after the birth of our Lord.

Thus do the Sages write concerning the two waters which yet are only one water -- and in this alone the Stone is to be found. Know also that by so much as the earthly part is wanting, by also so much does the heavenly part abound more fully. Now this Stone renders all dry and arid bodies humid, all cold bodies warm, all impure bodies clear and pure. It contains within itself all healing and transmuting virtue, breathed into it by the art of the Master and the quickening spirit of fire. Thanks be unto God therefore in all time.

## **The Sun is its Father, the Moon its Mother.**

If you have those two spirits, they bring forth the Stone, which is prepared out of one part of Sulphur, or Sun, and four parts of Mercury, or Moon. The Sulphur is warm and dry, the Mercury cold and moist. That must again be dissolved into water, which before was water, and the body, which before was mercury, must again become mercury.

Concerning the First Matter, or Seed of the Metals, including that of the Husband, and that of the Spouse. Metals have their own seed, like all other created things. Generation and parturition take place in them as in everything else that grows. If this were not the case, we should never have had any metals. Now, the seed is a metallic Matter which is liquefied from earth. The seed must be cast into its earth, and there grow, like that of every other created thing. Therefore, we must prepare the earth, or our first Matter, and cast into it the seed, whereupon it will bring forth fruit after its kind. This motion is required for the generation out of one thing, viz., that first Matter; the body must become [a] spirit, and the spirit body: thence arises the medicine which is transmuted from one colour to another. Now, that which is sought in the white produces white, and the red, in like manner, gives red. The first Matter is one thing, and fashioned into its present shape by the hand of God, and not of man -- joined together, and transmuted into its [being] essence by Nature alone. This we take, dissolve, and again conjoin, and wash with its own water, until it becomes white, and then again red. Thus our earth, in which we now may easily see our Sun and Moon, is purified. For the Sun is the Father of metals, and the Moon is their Mother: and if generation is to take place, they must be brought together as husband and wife. By itself neither can produce anything, and therefore the red and the white must be brought together. And though a thousand books have been written about it, yet for all that, the first substance is not more than one. It is the earth into which we cast our grain, that is to say, our Sun and Moon, which then bear fruit after their kind. If itself be cast into metals, it is changed into that which is best, viz., Sun and Moon. This is most true. Thanks be unto God.

## **A Simple Account of the True Art**

According to the Sages, no body is dissolved without the coagulation of the spirit. For as soon as the spirit is transmuted into the body, [the Stone] receives its power. So long as the spirit is volatile, and liable to evaporate, it cannot produce any effect: when it is fixed, it immediately begins to operate. You must therefore prepare it as the baker prepares the bread. Take a little of the spirit, and add it to the body, as the baker adds leaven to the meal, till the whole substance is leavened. It is the same with our spirit, or leaven. The Substance must be continuously penetrated with the leaven, until it is wholly leavened. Thus the spirit purges and spiritualizes the body, till they are both transmuted into one. Then they transmute all things, into which they are injected, into their own nature. The two must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs. It must then be placed in a St. Mary's Bath, which is neither too warm nor too cold. The humid must be separated from the dry, and again joined to it. When united, they change mercury into pure gold and silver. Thenceforward you will be safe from the pangs of poverty. But take heed that you render thanks unto God for His gracious gift which is hidden from many. He has revealed the secret to you that you may praise His holy name, and succour your needy neighbour. Therefore, take diligent heed, lest you hide the talent committed to your care. Rather put it out at interest for the glory of God, and the good of your neighbour. For every man is bound to help his fellowman, and to be an instrument in the hand of God for relieving his necessities. Of this rule Holy Scripture affords an illustration in the example of Joseph, Habakkuk, Susanna, and others.

## **Here follows my Testament which I have drawn up in your favour, my beloved Sons, with all my Heart**

For your sakes, beloved students of this Art, and dear Sons, I have committed to writing this my testament, for the purpose of instructing, admonishing, warning, and informing you as to the substance, the method, the pitfalls to be avoided, and the only



way of understanding the writings of the Sages. For as Almighty God has created all things out of the dry and the humid elements, our Art, by divine grace, may be said to pursue a precisely similar course. If therefore any man know the principle and method of creative nature, he should have a good understanding of our Art. If anyone be unacquainted with Nature's methods, he will find our Art difficult, although in reality it is as easy as to crush malt, and brew beer. In the beginning when, according to the testimony of Scripture, God made heaven and earth, there was only one Matter, neither wet nor dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapour or mist, invisible and impalpable. It was called Hyle, or the first Matter. If a thing is once more to be made out of nothing, that "nothing" must be united, and become one thing; out of this *one* thing must arise a palpable substance, out of the palpable substance one body, to which a living soul must be given -- whence through the grace of God, it obtains its specific form. When God made the substance, it was dry, but held together by moisture. If anything was to grow from that moisture, it had to be separated from that which was dry, so as to get the fire by itself, and the earth by itself. Then the earth had to be sprinkled with water, if anything moist was to grow out of it, for without moisture nothing can grow. In the same way, nothing grows in water, except it have earth wherein to strike root. It then the water is to bedew the earth, there must be something to bring the water into contact with the earth; for example, the wind prevents all ordinary water from flowing to the sea, and remaining there. Thus one element without the aid of another can bear no fruit; if there was nothing to set the wind in motion it would never blow -- therefore the fire has received the office of impelling and obliging it to do its work. This you may see when you boil water over the fire; for then there arises a steam which is really *air*, *water* being nothing but coagulated air, and air being generated from water by the heat of the Sun. For the Sun shines upon the water, and heats it until steam is seen to issue forth. This vapour becomes wind, and, on account of the large quantity of they air, we get moisture and rain: so air is once more changed or coagulated into water, or rain, and causes all things upon earth to grow, and fills the rivers and the seas.

It is the same with our Stone, which is daily generated from [the] air by the Sun and Moon, in the form of a certain vapour, yea, even through the Red Sea; it flows in Judea in the channel of Nature whither it behoves us to bring it. If we catch it, we lop off its hands and feet, tear off its head, and try to bring it to the red [colour]. If we find anything black in it, we throw it away with the entrails and the filth. When it has been purified, we take its limbs, join them together again, whereupon our King revives, never to die again, and Is so pure and subtle as to pervade all hard bodies, and render them even more subtle than itself. Know also that when God, the Almighty, had set Adam in Paradise, He shewed him these two things in the following words: ' Behold, Adam, here are two things, one fixed and permanent, the other volatile: their secret virtue thou must not make known to *all* thy sons."

Earth, my brother, is constant, and water volatile, as you may see when anything is burnt. For then that which is constant remains, while that which is volatile evaporates. That which remains resembles ashes, and if you pour water on it, it becomes an alkali, the efficacy of the ashes passing into the water. If you clarify the lye, put it into an iron vessel, and let the moisture evaporate over a fire, you will find at the bottom the substance which before was in the lye, that is to say, the salt of the matter from which the ashes were obtained. This salt might very well be called the Philosopher's Stone, from being obtained by a process exactly similar to that which is employed in preparing the reel Stone, though at the same time it profits nothing in our work. For the substance which contains our Stone is a lye, not indeed prepared by the hand of man from ashes and water, but joined together by Nature, according to the creation and ordination of God, commingled of the four elements, possessed of all that is required for its perfect chemical development. If you take the substance, which contains our Stone, subject it to a S. Mary's Bath in an alembic, and distil it, the water will run down into the antisternium, and the salt, or earth, remain at the bottom, and is so dry as to be without any water, seeing that you have separated the moist from the dry. Pound the body small, put it into the S. Mary's Bath, and expose it to heat till it is quite decomposed. Then give it its water to drink, slowly, and at long intervals, till it is clarified. For it coagulates, dissolves, and purifies itself. The distilled water is the spirit which imparts life to its body, and is the alone soul thereof. Water is wind (air), and wind is life, and the life is [in the] soul. In the chemical process, you find water and oil -- but the oil always remains with the body, and is, as it were, burnt blood. Then it is purified with the body by long, continued gentle heat. But you should be careful not to set about this Art before you understand my instructions, which at the end of this first part are bequeathed to you in the form of a Testament. For the Stone is prepared out of nothing in the whole world, except this substance, which is essentially one. He who is unacquainted therewith can never attain the Art. It is that one thing which is not dug up from mines or from the caverns of the earth, like gold, silver, sulphur, salt, &c., but is found in the form which God originally imparted to it. It is formed and manifested by an excessive thickening of air; as soon as it

leaves its body, it is clearly seen, but it vanishes without a trace as soon as it touches the earth, and, as it is never seen again, it must therefore be caught while it is still in the air -- as I told you once before. I have called it by various names, but the simplest is perhaps that of "Hyle," or first principle of all things. It is also denominated the One Stone of the Philosophers, composed of hostile elements, the Stone of the Sun, the Stone of the Metals, the runaway slave, the aeriform Stone, the Thirnian Stone, Magnesia, the corporeal Stone, the Stone of the jewel, the Stone of the free, the golden Stone, the fountain of earthly things, Xelis, or Silex (flint), Xidar, or Radix (root), Atrop, or Porta (gate). By these and many other names it is called, yet it is only *one*. If you would be a true Alchemist, give a wide berth to all other substances, turn a deaf ear to all other advisers, and strive to obtain a good knowledge of our Stone, its preparation, and its virtue.

My Son, esteem this my Testament very highly: for in it I have, out of love and compassion towards you, given the reins to the warm-hearted impulse which constrains me to reveal more than I ought to reveal. But I beseech you, by the Passion of our Lord and Saviour Jesus Christ, not to communicate my Testament to ignorant, unworthy, or wicked men, lest God's righteous vengeance light upon you, and hurl you into the yawning gulf of everlasting punishment, from which also may the same merciful God most mercifully preserve us.

It is by no means a light thing to shew the nature of the aforesaid Hyle. Hyle is the first Matter, the Salt of the Sages, Azoth, the seed of all metals, which is extracted from the body of "Magnesia" and the Moon.

Hyle is the first principle of all things -- the Matter that was from the beginning. It was neither moist, nor dry, nor earth, nor water, nor light, nor darkness, but a mixture of all these things, and this mixture is HYLE.

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